

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

Domestic and Foreign Items.

THE MAYORALTY.—Mr. Daniel F. Tieman has been nominated as a candidate for Mayor of the city of New York by those opposed to the re-election of Fernando Wood, without distinction of party. Mr. T. has consented to run.

FINANCIAL.—There continues to be a large influx of specie into the country from California and from Europe. Stocks are somewhat on the rise, and business prospects are slightly improving.

THE PROVIDENCE BANKS.—The following is the statement of the Providence banks to the 16th inst.:—Circulation, \$1,848,418; deposits, \$2,311,217; loans, \$13,563,390; specie, \$351,371.

THE CENTRAL PARK WORK.—The work on the Central Park, this city, has been re-commenced as a method of affording employment to worthy laborers having families, and who were reduced to destitution by being thrown out of employment. It is to be regretted, however, that but a small comparative number of those out of employment can be admitted to this source of relief.

THE KANSAS CONSTITUTIONAL CONVENTION.—This body has adjourned after adopting the form of a Constitution. It is prescribed by that body that "A constitutional election shall be held on the 21st of next month, but not to determine whether the people approve or disapprove this constitution. On that point, they are not allowed to vote—are allowed no voice whatever. They are allowed to vote only for the 'Constitution with Slavery,' or 'Constitution without Slavery,' as they may see fit. But, should a majority vote for the 'Constitution without Slavery,' that does not abolish nor expel Slavery. All the slaves already in Kansas, with their offspring, are to remain slaves for ever, and both the legislature and the people are forbidden ever to pass any act or make any change in the Constitution which shall 'affect the right of property in the ownership of slaves.'

TERRIBLE COLLISION AND LOSS OF LIFE.—A telegraphic report, under date of New Orleans, Tuesday, Nov. 17, 1857, says:—A catastrophe of the most lamentable character occurred on the Mississippi on Sunday night, the 15th inst. The steamship *Opelousas*, which ran between Béring Bay and Galveston, Texas, and which was then on her way to the latter place, came in collision with the steamship *Galveston*, belonging to the same line. The accident occurred about midnight, and the *Opelousas* sank almost immediately. About twenty-five of her passengers perished, and among them was Gen. Hamilton, formerly of South Carolina, but of late years an influential citizen of Texas. Those known to be lost number eighteen, but it is believed that others have perished whose names are not known. All of the officers and crew were saved. There were altogether fifty-four passengers on board. The *Galveston* was somewhat disabled by the accident, but she staid by the scene of disaster, and succeeded in saving the officers and crew of the *Opelousas*, and a large number of the passengers.

THE MORMON DIFFICULTY.—A Washington letter-writer says: "The Secretary of War, upon a careful scrutiny of the information from the Utah Expedition, considers Col. Alexander's forces and the other detachments safe against Mormon hostilities, if attempted. He regards the remaining supplies as abundant for the maintenance of the troops till next summer."

THE PRESIDENT AND THE FILLIBUSTER.—It is reported from Washington, that the President is much exercised concerning the escape of Gen. Walker's expedition, on account of the general impression thus created of the supposed connivance of the administration. He believes that his safe departure occurred through the collusion or deception of the officials at New Orleans. If the former fact shall be established upon the inquiry now ordered, every participant in the matter is to be removed.

SEÑOR DON ANTONIO JOSE YRISARRI.—has been introduced to the President by the Secretary of State, and delivered his credentials as Envoy Extraordinary and Minister Plenipotentiary of the Republic of Nicaragua to the Government of the United States.

ARRIVAL OF SENATOR SUMNER AT BOSTON.—Senator Sumner, on arriving in Boston in the steamer *Niagara* on the afternoon of Thursday, November 19, was received by the Hon. Henry Wilson, the Hon. N. P. Banks and Mr. Phelps, and escorted to his residence, where a crowd had assembled to greet him. After receiving congratulations from his many friends, Mr. Sumner made a few remarks to the assemblage, and retired amid loud and enthusiastic cheering. Mr. Sumner was followed by the Hon. Henry Wilson, in a short speech, when the crowd dispersed. Mr. Sumner has been sick during the entire voyage, but his health generally has been so much improved, that it is thought he will be able to resume his seat in Congress at its opening.

The Rt. Rev. Bishop Potter of Pennsylvania has issued a pastoral letter to the clergy and laity of his diocese, recommending that Friday, November 20, be observed as a day of fasting and humiliation, on account of the present distressed state of the country. The Friday following is the Thanksgiving Day appointed by the State.

THE NEW Jersey Railroad Company has successfully tried the experiment of lighting a car with gas. The gas is taken from the pipes of the Gas Light Company, and pressed into an apparatus to which machinery is attached, which affords force to make the gas flow steadily for several hours.

GOLD FEVER.—The Detroit *Free Press* learns, from a private source, that considerable excitement was lately caused at Ontanagon, in the Lake Superior Country, by the arrival of a party of Indians from the head waters of the Menominee river, bringing with them some remarkably rich specimens of gold-bearing quartz. They represented that the country was rich with the same species of mineral.

BETWEEN 12 and 1 o'clock on Friday morning of last week, Dr. Alexander B. Mott was assaulted by two ruffians at the corner of Second avenue and Seventh street. Pistol shots were exchanged, and one of the assaulting party was wounded. Dr. Mott escaped uninjured. No arrests have yet been made, but the assassin has been traced a great way by the marks of blood.

HORRIBLE ACCIDENT ON A STEAMBOAT.—A drunken man, whose name is supposed to be Daniel Lynch, came aboard the North River steamboat *North America*, at Rondout, on her downward passage on Thursday night, the 19th inst. About half an hour after the boat left the Rondout dock, the body of the deceased was discovered in the crank-room, and the head completely severed from the body, lying near it, but horribly crushed and mutilated. It was impossible to state the precise manner in which the unfortunate man lost his life, but the appearance and position of the body, left no doubt that he entered the engine-room, and from being unable, through the liquor he had drank, to keep his balance properly, he came in contact with the machinery. A verdict was rendered by the Jury in accordance with the facts stated.

MICHAEL CANCEMI CONVICTED.—Michael Cancemi, the Italian burglar who shot down policeman Anderson in Centre street a few months ago, has been convicted of murder in the first degree.

A LADY IN HOLMES COUNTY.—Miss, hung herself a short time since, from mortification, on account of her husband having been caught playing cards with a negro.

RECORDS OF CRIME.

CASE FIRST.—There never was a time when crime and lawlessness were so rampant in this city as at present. Take the following as samples of what the stars nightly, in blushes for the disgraced name of humanity, look down to behold. On Tuesday evening November 17, a most atrocious murder was committed at No. 15 William-street. The victim was Francis Vincent, an Italian, doing business as wholesale and retail dealer in wines and liquors. Shortly after ten o'clock on Wednesday night, a party of four "half sailor" looking men, and apparently Spaniards, entered Mr. Vincent's place, and seating themselves at a table, called for drinks. Mr. Vincent appeared to be acquainted with the parties, and after serving them took a seat among them. An old gentleman named Hilton, one of the old soldiers of the war of 1812, who was present, was invited to join the party, and he did so. Several rounds of drink were had, and the greatest good feeling seemed to prevail. But suddenly, and evidently by concert, the four visitors rose to their feet and surrounded Mr. Vincent, who fell almost instantly heavily to the floor, bleeding profusely from about the region of the heart. The old soldier, Hilton, was next attacked. He pleaded for his life, and the villains permitted him to escape without inflicting upon him any other injury than a severe blow on the head, which stunned him for a moment, and caused the blood to flow. After Mr. Hilton resumed consciousness, he approached the body of Vincent and found that it was lifeless and covered with blood, which oozed from a shocking cut in the left breast. The villains escaped with Mr. Vincent's gold watch.

CASE SECOND.—On the same night, a man named John Fraser, residing at No. 176 West Seventeenth-street, was stabbed in the abdomen by a man named Thomas Sherlock, of West Sixteenth-street, and seriously, though it is thought not dangerously wounded. The parties, it appears, had a quarrel about some trivial matter, when the accused drew a knife or dirk and stabbed Fraser as above stated. Sherlock was arrested and locked up in the sixteenth precinct station-house.

CASE THIRD.—On Wednesday night an occurrence took place in a dance-house in Water-street, resulting in the death of one man and the mortal wounding of another and of a woman. The assailants were three Spanish sailors. One of the murderers was arrested.

CASE FOURTH.—Between three and four o'clock on Thursday morning, a most outrageous assault was committed upon the person of a young woman named Rosa Martin by a number of rowdies, in the upper part of the city, who beat her, forced her into a saloon, where they gave her drugged liquor, and afterward, as they passed with her through the street, dragged her into a lumber-yard, where they violated her person in the most brutal manner.

CASE FIFTH.—Between the hours of eleven and twelve o'clock Wednesday night, says the *Tribune*, a number of ruffians of the Bowery-boy order entered the billiard-room attached to "Volks Garten," a German saloon and place of amusement in the Bowery, near Bayard-street, and commenced playing billiards. In

a little time thereafter the rowdies, in the most deliberate manner and without the slightest provocation, knocked everything in the room into confusion, upsetting chairs and tables and breaking the glasses. Mr. Behn, the proprietor of the saloon, interfered to keep order, when one of the wretches drew a knife and stabbed him in the back. The entire gang then fled into the street, and succeeded in making good their escape. Dr. F. Kellogg was called in and dressed Mr. Behn's wound, which was thought to be of a dangerous character. The injured man was conveyed to his residence.

CASE SIXTH.—At an early hour on Thursday morning last, the sister of one of the Twentieth Precinct officers went to an unoccupied room, at her residence in West Thirtieth street, for the purpose of getting some article or other, when she was suddenly startled at finding a burglar busily engaged in breaking open a trunk. Recovering her self-possession in a moment, she screamed loudly for assistance, upon which the fellow sprang up, and seizing her roughly by the throat, drew a dirk-knife and stabbed her in the breast. The blade of the weapon fortunately struck a bone, which prevented its further progress. The wound, though severe, is not considered dangerous. Her loud screams frightened the villain, and, dropping his weapon at the side of his intended victim, he fled from the house, and managed to escape.

CASE SEVENTH.—At an early hour on Wednesday evening last, as Mrs. Eleanor Paulding, residing at No. 246 Charlton street, was passing through Grand street, a ruffian quickly came alongside of her, and seizing her reticule, which among other articles of value contained a check for \$50 on the Pacific Bank, jerked it from her grasp, and ran off. Her cries for assistance attracted the attention of several passers-by, who gave chase to the robber—others headed him off, and he was finally seized by a citizen and handed over to the custody of Officer Holmes.

We turn from these sickening details, leaving the story but half told.

LATER FROM EUROPE.

The R. M. steamship *Niagara*, which left Liverpool on the 7th inst., arrived at Halifax on the 18th.

Financial affairs were still the prominent topic of interest.

On Thursday, the 5th, the Bank of England, as was apprehended raised the rate of discount from 8 to the unprecedented rate of 9 per cent. This movement failed to abate the demand for money, which continued without diminution throughout Thursday.

The *Times* thinks that the continued pressure must be mainly caused by alarm and the consequent desire of every person to be oversupplied.

From all places on the Continent various sums in specie were said to be in course of transmission to America.

The suspension of Naylor, Vickers & Co. of Sheffield, and having a branch house in America, was announced. Their liabilities were estimated at from £600,000 to £1,000,000, and their assets were believed to be £200,000 in excess. Their difficulties were believed to be temporary, and were said to have been caused solely by the cessation of remittances from America. Messrs. W. Orr & Co., in the river Platte trade, have also suspended.

At a public meeting of merchants at Glasgow, a deputation was appointed to proceed to London to wait upon the Government and urge the necessity of immediate measures for commercial relief.

The freedom of the City of London and a splendid sword, were formally presented to the Duke of Cambridge on the 4th. The Lord Mayor gave a grand banquet in honor of the event, which was attended by several Cabinet Ministers and foreign Embassadors, including Mr. Dallas.

FRANCE.—The Paris Bourse continued unsettled, but without any great fluctuations.

The Paris correspondent of the *Daily News* says: "It has been reported that eighty millions of francs in English bills, and forty millions in French bills on the United States, have been returned protested."

The *Independence Belge* asserts that recruiting for English service is going on secretly in France, and a hundred francs is given to each recruit.

It was rumored in London on Friday, that the Bank of France had advanced its rate of discount, but the *Daily News* correspondent telegraphed that the Bank of France had not advanced the rate, hoping to find other means of self-protection.

On Friday the Funds in Paris closed 66f. 70c, and 67f. The bullion in the Bank of France is to have increased from 190,000,000 francs to 198,000,000.

AUSTRIA.—A reduction in the Austrian army is said to be positively decided upon. It will be the largest reduction since 1848. Thirty generals are to be placed on the retired list. It is believed that fifty millions of francs will be saved yearly by the reduction.

A Vienna dispatch of Nov. 3 says that the Credit Bank has to-day taken a step likely to cause extensive embarrassment. It is in want of ready money, and has demanded payment of those persons who have obtained advances on Government and private Stock.—Nothing of importance from the rest of Europe, and no news from India.

most important among them, is the two and half hours and semi-annual meeting to discuss and consider the study of every subject in the universe. To accomplish this, knowledge and education, some of persons now in the world, are to be taught and taught well, and to be taught to do good to the world.

SPiritual Telegraph

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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The Principles of Nature.

JUDGE EDMONDS' CORRESPONDENCE.

SPEAKING IN MANY TONGUES.

— INSTITUTE, — October 22, 1857.

Hon. J. W. EDMONDS, NEW YORK:

Dear Sir—It is the custom of this Institution to have most of the leading religious periodicals and journals in its reading-room, for the use of its students.

A committee was appointed a short time since for the purpose of writing for such as were deemed proper. My request that some spiritual works should be written for was unfavorably received. The curator, however, gave his consent to have such journals in the reading-room as I might select. I wrote for the SPIRITUAL TELEGRAPH, and Mr. Partridge has kindly consented to send it to me. The custom is to send it to the Institution free of charge. I do not know how well this may suit your financial views, but permit me to request you to send me the Sacred Circle for this purpose. I feel a delicacy in asking this, but the assurance that you feel an interest in promoting the important trusts you so ably and fearlessly advocate, leads me to hope you will send me a regular copy for the above-mentioned purpose.

This is an —— Institution, and quite liberal in sentiment. The professors, however, object to the name of Spiritualism, although they teach the communion of the Great Spirit; and I think if they fully understood the truths of the new philosophy, they would unhesitatingly indorse it.

It has been but a few mornings since that a question arose in discussing the passage of Scripture, 1 Cor. 12 ch., where Paul speaks of the diversity of spiritual gifts. I explained it according to spiritual phenomena, and mentioned some cases of persons speaking in foreign tongues in our day. The Professor objected, explaining my examples by the mediums having (as he supposed) previously heard those languages read or spoken; but promised me that he would indorse the doctrine when I would bring him a case well authenticated, (by three or more reliable witnesses) of any person or medium, speaking in a language of which they were entirely ignorant, never having read, heard read, or heard spoken such language, during their previous life.

I feel assured there are such cases, although I have none at command, and I hope you will not feel that I am taking too great liberty by requesting you to send me such a case. If you have such an one (or a similar one equally strong) in any convenient form for sending, as I feel an interest not only as a matter of pride but as a matter of principle, in convincing him. And if you will be instrumental in assisting me, you may rest assured that you will receive the warmest thanks of

Respectfully, A. D. BYLES,
New York, October 27, 1857.

Dear Sir—It is one of the strange things of the day, that persons of education and standing, whose lives are devoted to

the pursuit of science, and who are engaged in the education of our youth, should be so profoundly ignorant of what is taking place all around them.

There are, perhaps, good reasons why it is so, as regards Spiritualism. Both the secular and religious newspapers of the day have refused to publish anything on the subject, except it be an attack upon it, and, therefore, the opportunities of the world at large to learn anything about it, are necessarily contracted; and then, again, when this general practice is so far-departed from as to publish anything, there is a class of people who, for conscience' sake, refuse to read.

In which of these positions your Professor is, of course I can

not say; but he must be in one or the other, because the fact that he doubts has been published to the world, in such manner that if it were false, that could easily have been shown.

My second volume on "Spiritualism" was published in 1855,

and several thousand copies have been sold. In the Introduction to that volume, written by myself, and having to it my own

signature, and of course my voucher for its truth, and on page

45, is a statement of my daughter's having spoken several dif-

ferent languages, and particularly of her conversation with a

Greek gentleman.

As you may not have the volume, I annex a copy of the pas-

sage.

But it contains my evidence alone, for I have not appended the certificates of its verity from those who were present, nor do I mean to do so; for it is to me a matter of entire indifference whether any one believed it or not. I discharge my duty by publishing the truth, as I know it to be, and leave the matter to its fate.

"I published it, however, here, where I am known—where my

character for veracity is well known—where I am surrounded

by the very persons in whose presence the thing occurred, and

where, if my statement is untrue, its falsity can easily be estab-

lished.

Your Professor is wrong, however, in one respect. He says he would indorse the doctrine, if the fact should be authenti-

cated by three or more reliable witnesses. He would not do

so, you may rely upon it. He can have it authenticated by

fifty reliable witnesses, if he will. But he would not indorse

the doctrine, if such authentication even was before him.

He surely does not mean to say he would "indorse" unless

he believed, and he surely knows that belief is not matter of

volition. He can not believe at pleasure. He may profess to,

but actual belief does not flow from his volition. Let him try

persuade himself that the sun does not shine at mid-day, and

see what a piece of work he will make of it.

I do not mean to impute to him any intentional misstatement

in the matter, but I understand his remark as a mere expression

of his opinion, as to what he now honestly thinks would be the

effect of the evidence on his mind. But in that respect he is

deceived, or, at least, I hope he is; for I would not give a cop-

per for that belief in our beautiful faith, that is founded only

on a knowledge of its marvels. It would be a house built on

the sand, and could not stand the storms that would assail it. And then, such is not the office of those marvels. They do not come for such purpose. Their legitimate province is simply to awaken attention to the subject, and to induce the intelligent mind to investigate it. But from memory or from existence, all these external manifestations, and then come the philosophy and the religion of spiritual intercourse, which will work conviction for themselves, in any candid mind, that will give itself a fair chance. That is the important aspect in which we are to view the matter, and the manifestations are to be regarded of moment only as they call attention to the subject.

I should pity any mind that should believe on the manifestations alone, for it would be eternally in a sea of doubt; but if resting on the rock of reason and philosophy, it would attain firm faith, and with it, calm repose.

Beside, I have heard this assertion made so often, and seen its results, that I feel authorized to anticipate what would be the result in your Professor's case. I said the same thing myself several times in the early stages of my inquiries, and when the fact came on which I had promised or hoped to find a strong belief, I was surprised to find myself still a doubter.

I had an illustration of it in the case of Governor —— (now ——) He was told at my house of the manifestation there

of the loss of the steamer Arctic. That was strange, he acknowledged; but there might be some explanation of it in that single instance. If, however, it had come through three or four different persons unconnected with each other, then he would believe. I told him he would not, but he insisted he would.

It was not long before he had the evidence that it had come, just as he had suggested, and through four different channels.

He was unconnected with, and unknown to, each other. Did he believe to the whit! and for the reason, as I suppose, that belief is not a matter of volition, nor is it the province of a marvel to produce conviction.

Pray how many converts to Christianity were made by the marvels of the days of Jesus. Of the thousands whom he fed, do we read that any were made believers thereby? And what, on the feast of the Pentecost, added three thousand souls to the believers; was it the apostles speaking in many tongues, or the beautiful doctrine which Peter unfolded?

No, my friend; we deceive ourselves when we say or think that we should indorse the doctrine of Spiritualism as soon as we become convinced of the reality of the manifestations.

Something more is demanded to work conviction in the rational mind; and we who believe will be likely to mislead our hearers when we make of those manifestations an end, and not a means. Confine them to their legitimate purpose of awakening investigation, and they become useful ministers to the truth. Let them be all in all, and they become its masters without the power of due government, but with the power of working much mischief.

Let me not, however, lose sight of your request, in my fear that too much consequence will be attached to its subject. I will annex hereto, not merely an extract from the book I re-

ferred to, but also some extracts from my records of other instances, with explanations, etc.

I give you these extracts as my own personal experience alone. But there are other instances which have been published, as known to others, of which I will not venture to speak.

Of what happened under my observation, I can freely speak, for I know whether I speak the truth or not. Yours truly,

J. W. EDMONDS.

Extract from Vol. 2, *Spiritualism*, p. 45.

"She was next developed to speak different languages. She knows no language but her own, and a little smattering of boarding-school French; yet she has spoken in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their Spirit friends through her in their own language. A recent instance occurred, where a Greek gentleman had several interviews, and for several hours at a time carried on the conversation on his part in Greek, and received his answers sometimes in that language, and sometimes in English. Yet until then she had never heard a word of modern Greek spoken."

The foregoing is my account in very general terms of my daughter's mediumship. Let me here specify some of the instances more particularly:

One evening there came to my house a young girl from one of the Eastern States. She had come to New York to seek her fortune. Her education was that which can be obtained at a common country school. She was a medium, and was accompanied by the Spirit of a Frenchman, who was very troublesome to her. He could speak through her, but only in French. For more than an hour a conversation went on between my daughter and the Spirit, speaking through Miss Dowd. They both conducted the conversation entirely in French, and both spoke with the rapidity and fluency of native Frenchmen. Miss Dowd's French was a *wretched patois* of some of the Southern provinces of France, while Laura's was pure Parisian.

This occurred in my library, where some five or six persons were present, and Miss Dowd is still living in this city.

On another occasion, some Polish gentlemen, entire strangers to her, sought an interview with Laura; and during it, she several times spoke in their language words and sentences which she did not understand, but they did, and a good deal of the conversation on their part was in Polish, and they received answers, sometimes in English, and sometimes in Polish. The English she understood, but the other she did not, though they seemed to perfectly.

This can be verified only by Laura's statement, for no one was present but her and the two gentlemen, and they did not give their names.

The incident with the Greek gentleman was this: One evening, when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. He spoke broken English, and Greek fluently. Ere long, a Spirit spoke to him through Laura, in English, and said so many things to him, that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard.

Occasionally, through Laura, the Spirit would speak a word or a sentence in Greek; until Mr. E. inquired if he could be understood if he spoke in Greek! The residue of the conversation, for more than an hour, was, on his part, entirely in Greek, and on hers, sometimes in Greek, and sometimes in English. At times, Laura would not understand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

He was sometimes very much affected, so much so as to attract the attention of the company, some of whom begged to know what it was that caused so much emotion! He declined to tell, but after the conversation ended, he told us that he had never before witnessed any Spirit manifestations, and that he had, during the conversation, tried experiments to test that which was so novel to him. Those experiments were in speaking of subjects which he knew Laura must be ignorant of, and in frequently and suddenly changing the topic from domestic to political affairs, from philosophy to theology, and so on. In answer to our inquiries—for none of us knew Greek—he assured us that his Greek must have been understood, and her Greek was correct.

He afterward had many other interviews, in which Greek conversations occurred.

At this interview, which I have described, there were present Mr. Green, Mr. Evangelides, Mr. Allen, President of a Boston

bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter Laura, my niece Jennie Keyes, myself, and several others whom I do not remember.

My niece, of whom I have spoken, has often sung Italian, improvising both words and tune, yet she is entirely unacquainted with the language. Of this, I suppose, there are a hundred instances.

One day, my daughter and niece came into my library and began a conversation with me in Spanish, one speaking a part of a sentence and the other the residue. They were influenced, as I found, by the Spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

To this only we three can testify.

Laura has spoken to me in Indian, in the Chippewa and Monomonic tongues. I knew the language, because I had been two years in the Indian country.

I have thus enumerated Indian, Spanish, French, Greek and English, that she has spoken. I have also heard her in Italian, Portuguese, Latin and Hungarian, and in some that I did not know.

The instances are too numerous for me to recall the names of the persons present.

I will now mention instances through others than her.

A man by the name of Finney, a carpenter, of very limited education, living near Cleveland, Ohio, was once giving me a communication, for he was a speaking medium. The subject was self-knowledge, and while I was writing it down, I spoke (*sotto voce*) *Gnōthi seauton*. He paused, repeated the Greek, and added, "Yes, know thyself."

Mrs. Helen Leeds, of 45 Carver street, Boston, a medium of some note in those parts, has very often spoken Chinese. She is of very limited education, and never heard a word of that language spoken.

This occurred so often with her in a former stage of her mediumship, that I suppose I may say that there are thousands who have witnessed it. I have myself witnessed it at least a hundred times.

In the early stages of my investigations I kept very full minutes of all that occurred. From my records I make this extract:

ONE HUNDRED AND TWENTY-EIGHTH INTERVIEW.

"There was a special meeting of the Circle of Hope last evening, to meet some of our friends from Albany. Beside the numbers of the circle, [the circle consisted of Mr. Sweet and wife, Mr. Wood and wife, Mr. Ira Hutchinson, Mr. Comes and myself] there were present Mrs. Shepherd and Mrs. Haight of Albany; Mr. and Mrs. J. K. Mettler of Hartford, Conn.; Mrs. J. B. Mettler, of New York, and Mrs. Heath, sister of Mrs. Ambler.

"Mr. Ambler was soon thrown into the magnetic state, etc. *

"After he came out of the trance-state Mrs. Shepherd was affected, and spoke in several languages. She occasionally spoke English. * * * * * And she continued for an hour or two thus to speak in some foreign language. It seemed to us to be Italian, Spanish, and Portuguese. * * * * *

"Mrs. Mettler was then thrown into a trance-state, and she was developed for the first time in her life to speak in diverse tongues. She spoke in German, and what seemed to be Indian. And they, too, i. e. Mrs. Shepherd and Mrs. Mettler, then for some time conversed together in these foreign languages.

"Occasionally they spoke in English, and sometimes in broken English."

I have looked in my records, but do not find it, though I very well remember the fact, that Mrs. Sweet, of this city, another of our mediums, of very little education, and an Irish woman, has often spoken French.

[Since writing the above, I learned that she has also spoken Italian and Hebrew.]

I have, a number of times, witnessed a clogate manifestation, when the communication was through the rappings, and was given in a foreign language, though the medium knew only the English.

And I have heard Gov. Tallmadge's daughter, at my house, speak in German, several persons being present.

I have thus gathered together my own experience on this topic. I have never done so before, and confess myself somewhat surprised to behold how large the sum total is. And yet my experience embraces a very small part of that which has been given, and less, if I remember right, than what has been actually published to the world.

I had hoped that in our country, where general information is so wide-spread, where this subject of spiritual intercourse has been a matter of investigation for at least ten years, and where the witnesses to its existence are numbered by hundreds of thousands, the time had gone by when it was necessary to pause in our progress to prove that existence. I had hoped that the time had arrived when the intelligent minds of our country were prepared to use the instrumentalities, whose existence can not be ignored by any well-informed mind, for the purpose of inquiring whether there is not something in its philosophy and its revelations worthy of the attention of the loftiest intellect.

It seems, however, that I am mistaken; and that we must yet awhile trudge along in our infant school. So be it. The time will come, however, when better things will be, and the Truth make its own way, even to the educated mind.

J. W. EDMONDS.

P. S. I now add to the foregoing:

November 1.

To-day, at our Conference, I mentioned this subject, and asked if any of those present could give me any further information? The attendance was unusually small, there not being over a hundred present, but I received the following reply to my inquiry:

Dr. John F. Gray mentioned having had communications through the rappings and table tipplings in the Malay, Hebrew, and Spanish languages. The communications were spelled out letter by letter, and written down. He obtained translations of all of these from persons versed in the different languages. He has records of it all, specifying where it occurred, and who were present. He will probably give me an extract from them. If he does, I will send it to you.

He mentioned one instance, where Prof. Dr. Bush, who is a Hebrew scholar, was present, and he called the Hebrew alphabet, and wrote the communication down at the time, and afterward translated it, no one present but himself being acquainted with that alphabet.

Dr. Abraham D. Wilson, another physician of high standing, stated that the late Mr. Henry Inman, the artist, told him that when his daughter was developed as a medium, she repeatedly spoke Spanish, of which she had no knowledge.

Mr. David Bryson stated that at a recent circle, where Mrs. Tucker was the medium, and Mr. and Mrs. Daniel G. Taylor and others were present, the medium spoke fluently an unknown tongue, and conversed with a Dane, who was present, in the Danish language.

Mr. Taylor was at the Conference, and confirmed Mr. Bryson's account.

Mrs. Richardson relates a recent incident of a woman, named Greenleaf, who spoke French. And Mrs. French, the medium, well known here, and at Pittsburgh, stated that through her the Spirits had spoken nine different languages.

She relates a recent instance, where Mr. Henry C. Vail being present, she was addressed by an Italian female and led by her to a part of the town where some fourteen Italians were huddled together in one room, in a great state of destitution and sickness, and where Italian was spoken through her to them with entire ease. And she mentioned an occasion at Washington, where, in the presence of Governor Tallmadge and Mr. Giddings, M. C., from Ohio, she spoke French fluently.

All these are cases where the parties speaking knew only one language—the English.

This is the gathering of one afternoon only. I can form no idea of the extent of the evidence that might be gathered by a more extended inquiry.

But is it not enough for all, except those who would not believe, though one arose from the dead?

Yours sincerely and truly,

CHARLES PARTRIDGE, NEW YORK, October 24, 1857.

Dr. C. ROBBINS, CHARLESTOWN, MASS.

Dear Sir—If, from my investigations into the subject of Spirit intercourse it shall be in my power to answer any of your inquiries, it will afford me pleasure to do so. But there is a difficulty about it which neither you nor I can obviate; and it is this, that we are as yet but in the infancy of the matter, but on the threshold of a knowledge of its phenomena, and I can not therefore yet hope to arrive in all instances at certain and satisfactory conclusions. Think how long it was after man had learned that water would boil, before he learned the power of steam. How long after the affinity of iron for electricity was known, before the telegraph was discovered! So is it with Spiritualism; time and very many more manifestations and much more rational investigation must yet be had, before we can say that we understand the subject. In the mean time it is very well, as tending to elucidate the truth, that we discuss the nature of what we have received. But I find it necessary to be careful to not be too hasty in arriving at my conclusion, not to be too ready to build up theories, lest I may rather mis-

lead by the ingenuity and confidence of my own ignorance, than enlighten by the calmness and modesty of wisdom. In the early stages of my investigations, I found myself measuring the phenomena before me by the standard of my pre-conceived opinions, and it took me some time to find out that that was, at least as respects this subject, the standard of ignorance and not of knowledge, and that the first thing I had to learn was how ignorant I was of the whole matter—of its laws as well as of the manifestations of them. This taught me to move more cautiously, and not attempt a sum in the Rule of Three, until I had learned my Multiplication Table. Hence I must entreat you to receive my expositions with great care, and rather as an index to your own thoughts than as certain and reliable solutions of your difficulties. Your first inquiry, as I understand it, relates to the communion with the Spirits of the living as well as with the dead, and you ask, Is it a delusion? I was a good deal disturbed when this feature first came to my knowledge. I had had related to me several instances where it afterward turned out the party was yet living. I did not understand it at all, unless it was a false personation by a Spirit, or a delusion on the part of the medium or inquirer. One day while I was at West Roxbury, there came to me, through Laura as the medium, the Spirit of one with whom I had once been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity. I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar boy characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, and was surprised afterward to learn that he was not. He is yet living. I can not, on this occasion, go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much a Spirit manifestation as any I ever witnessed or heard of. Yet how could it be? was the question that was long agitating my mind. I have known since then many similar manifestations, so that I can no longer doubt the fact, that at times our communications are from the Spirits of the living as well as the dead. About two years ago I had quite a marked exemplification of this. A circle was formed at Boston and another here, and they met at the same moment of time in the two cities, and through their respective mediums conversed with each other. The Boston circle would, through their medium, get a communication from the Spirit of the New York medium, and the New York circle would receive one through their medium from the Spirit of the Boston medium. This continued for several months, and records of the circles were carefully kept. One of these days, I intend to give to the world a full account of the affair, for it was interesting as an attempt to get up a sort of telegraph, whose possibility was thus and there demonstrated. To me the matter was also particularly interesting in another aspect. For out of its incidents and teachings there came to me much that was calculated to explain to me the *rationale* of it. That *rationale* embraces much thought and investigation, more than I have yet been able to give to it. I have as yet only the faint outline, but I hope in time to be able to go farther than that. At all events, I give it to you, now as I have received it, that you and others may direct your researches to it, and like the recent discoveries of new planets in our solar system, out of many intelligent and well-directed observations, be able to work out new truths in the moral firmament. Have we ever yet been taught how it is that the soul—by soul I mean the immortal part of man—is connected with the material form? There is something in man beyond what is possessed by any other animal. This is not merely the power of reasoning, for man and animals alike possess and exert the faculty. Place a man and a horse in the middle of a field, and both will reason in the same way about going to a neighboring brook to quench their thirst. A child and a kitten will reason precisely alike in respect to the danger of touching fire. But there is something in the man and child that the horse and the kitten have not got, and can not get, I may, with much propriety, call this "Devotion," for it is the power of comprehending the existence of a Great First Cause, and our connection with it, and embraces something more than the power of reasoning; and the mere capacity of the intellect to form a conclusion from that reasoning.

This "Devotion" belongs to the soul, and not to the body, and can be displayed only by that living being which has the attribute of immortality.

Now how is the soul which possesses this attribute connected with the body?

Some have said that it was seated in the brain, because it had the power of reasoning and judging as to immortality. But here comes the difficulty of distinguishing between the mind, possessed alike by man and horse, and the soul which belongs to man alone. And here comes the great argument of the infidel, that if such is the soul, man can not be immortal any more than the horse.

Some have said it was seated in the heart, because there can be no "Devotion" without emotion. But here is again the same difficulty—animals have emotions in common with man.

And it is manifest that this immortal part of man is connected with both his intellectual and emotional attributes.

Indeed, without dwelling too much on details, it will be enough to say that how the soul is connected with the body has been hitherto a great mystery—inexplainable upon any hypothesis ever yet suggested to man. For every such hypothesis has encountered somewhere some one insuperable difficulty; and that one alone can be acceptable which has the capacity of surmounting them all, and which can be consistent with every known fact.

The chemist, in searching for arsenic, finds other substances which will produce the same effects with the different tests, but he arrives at a certain conclusion, because there is no other single substance which will produce the same results with all the tests.

Now with all this long preface—long, though stating many things too briefly—let me come to my propositions:

1. The soul is an independent entity or existence of itself—possessing its own individuality and identity independent of all other evidences, whether connected or disconnected with it.

2. It has its own peculiar attributes of thought and feeling, which it can exercise independently of, as well as in connection with, the body.

3. Science has long spoken of the duality of man, conveying the idea of two separate and distinct entities belonging to him; but how thus connected, is involved in profound mystery.

Strange as this idea has seemed, it has been accepted by many, because it was only thus that many things, indisputably established as facts, could be explained, and because without it the reasoning mind had no refuge, but in denying the reality of that whose existence could not be questioned.

4. This quality consists of two existences, (beings or entities) each possessed of its mind and heart—or in other words—(for it is difficult out of old words to convey new ideas for which they have not been fitted) each having its own power of reasoning and feeling; which if the earth-life, most commonly act in unison, but possessing the ability to act independently of each other, and at death of one of them ceasing to exist, and the other acting on forever.

5. These two parts of the entire man are connected together by a third being or entity, which has no separate attribute of thought or feeling, but whose office it is to connect the other two parts together in the earth-life, and to give form and shape to the man in the Spirit-life.

Thus there is in man the emanation from God in the soul—the animal nature in the body, and the connection of the two in what I will designate as the electrical body. Hence man is a trinity.

6. This electrical body has, among others, two attributes applicable to the matter in hand. First, in death it leaves the body, and passes with the soul into the Spirit-life, and lives with it there. In the earth-life its presence is manifested by that odic light of which Reichenbach speaks, and in the Spirit-world it causes, or rather is, that pale and shadowy form which the seer beholds when he sees Spirits. Second, It has a power of elasticity, which enables the soul to pass to a distance from the body, and yet retain its connection with it. When that connection ceases, death ensues, but while it exists, life continues.

Hence it is, that in dreams and in clairvoyance, we behold actual realities, existing and occurring at the moment far distant from us. This is not a mere picture, like a painting presented to the mind, but is the passing, changing reality, for we behold the various and incessant changes of the scene, and we hear the conversation accompany it.

7. The soul and the electrical body are never separated, but the animal body may be separated from one or both. In death the animal body is separated from both. In life it may be separated from the soul for a while.

These are not all the propositions connected with the union of the soul and the body, which have been revealed to us, but they are all which bear upon the immediate topic which we have in hand.

And in regard to them I ask you and all thinking minds these two questions:

First, Are they not consistent with all the phenomena of soul and body which have ever come to our knowledge. Second, Do they not explain many things connected with our earth-life, which have hitherto been profound mysteries to us, and especially, do they not answer your question?

There is but one mode in which these questions can be wisely answered, and that is, each must search, and see for himself. It will not do to receive the idea as a truth upon the *ipse dixit* of any one, for no man has yet advanced far enough in this new matter to be warranted in saying, "I know." Nor will it do simply to deny its truth, for it is not impossible, and a denial will necessarily involve the negation of many things which are as firmly established as fact, as anything that man is capable of receiving as such.

Your next inquiry relates to what may be called mental manifestations (as distinguished from physical) without the medium being entranced.

If my previous positions are true, we may well ask why should not the soul be able to think through the animal mind without suspending the consciousness, as in the trance-state? Sure enough, why not? Simply because, as I understand it, our education, physical condition and surroundings have given our material nature the preponderating power in us, and, *qua*, Spirit-nature can not make itself felt until the accustomed domination of the senses shall be suspended, and the supremacy which we have accorded to the animal mind, be made to give way.

Hence, with some of our mediums, the Spirits have to resort to deep trance, to avoid the interference of the animal part with the Spirit-power.

There are some who are so organized that this is never necessary, and others who can attain that condition by proper training, and hence with them the manifestations are when they are in their normal condition.

This is the condition of the just supremacy of our spiritual over our material nature—a condition for all mankind, which Christianity aims at, and Spiritualism is destined to achieve.

It involves a great advance in our nature, yet one that we are capable of, and which each may attain by proper self-discipline. I repeat, this is the great end and aim of Spiritualism, and it will be arrived at when man shall make all *of this material nature* subordinate to his spiritual, and shall cause all his earthly surroundings to assume their proper positions of being, as *but a means*, and not an end.

Then the soul will be always to speak to the animal mind, and make its presence ever manifest to the consciousness of the man.

Meanwhile, they who either from self-discipline or physical conformation, have already attained that condition, have a fearful responsibility cast upon them—no less than that of showing before God and man what we may be, when the mortal shall thus, even in this life, have put on immortality.

Your next inquiry is, whether a pure thought can be conveyed through an impure medium, or an enlarged thought through a contracted mind.

How simple is the answer! The same law which governs our earth-life governs us in the Spirit-world.

You wish here to send me a message by your servant. By making him learn by rote the precise words in which you clothe your idea, you can convey it to me as accurately as you could yourself convey it personally. But if you content yourself with simply giving him the idea he is to convey to me, as is most commonly the case, you necessarily incur the hazard of his not having comprehended it, and therefore of his not getting it right. So if you give him for transmission an idea too elevated or too pure for his comprehension, it is almost certain there will be some error committed.

Thus, by your Irish servant—who has hardly learned that twice two is four—attempt to send me a demonstration in algebra, what sort of a message shall I get from you, be he ever so honest? Send me the same thing by an accomplished mathematician, and lo! how accurately I get the communication.

The purity of the communication is affected, however, by other considerations, but natural and simple still. How hard it is in life, for purity to approach, and get near the impure! Try it. Go yourself into the sinks of vice of your great cities, and see how difficult it will be to get near their inmates, how long it will be before you can get a hearing, and how forcibly they repel you.

Let them, however, but once entertain an aspiration for something pure and good, and lo! how easy of access they are to you.

And this is true, whether spoken of your messenger, or to him to whom your message is sent.

And now, having answered your inquiries, but so generally as to merely suggest and not elaborate ideas, I subscribe myself.

Truly yours, W. EDMONDS.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 28, 1857.

RECEPTION EVENINGS.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday day evening, at No. 26 West Fifteenth street, between Fifth and Sixth avenues, New York, at half-past 7 o'clock.

THE LATE DR. CURTIS.

We announced in a brief paragraph last week, the melancholy suicide of Dr. Joseph T. Curtis, of this city. This Dr. Curtis is the same who is known to our readers for his contributions, some months since, of many admirable papers to the "Investigating Class." A biographical sketch of him, written by one of his most confidential friends, and who was intimately acquainted with his private history, appeared in the New York *Tribune* of the 17th inst., which we copy entire:

Dr. Curtis was one of those men who seem to have been born under an evil star. With transcendent intellectual ability, with a gentle and loving heart, responsive to every claim upon his aid and sympathy, he was yet compelled by the resistless power of circumstances to labor under the imputation of insanity for many years previous to his death, and to make war upon one of the most universally accepted tenets of popular theology. To a man like him, by nature ardently desirous to live at peace with his fellows, this position of antagonism was exquisitely painful; but he was sustained by an unwavering faith that he was fighting the battle of eternal truth against fleeting error, and he could not decline the championship which had been proffered him.

But in order to make his position intelligible, let me relate as briefly as possible, the events which blighted the brilliant promise of his early career.

He studied medicine in this city with Dr. Gram, the pioneer of Homoeopathy in America, and met with extraordinary success as a practitioner at the very outset. He was never in the habit of boasting of his achievements, but from what he once casually told me, I am disposed to believe that at the age of twenty-five, he had attained a position in his profession, such as (if measured by the standard of pecuniary returns) had scarcely ever been reached in so short a space of time by any other physician in this country, his practice then embracing many persons in this city conspicuous for literary attainments, wealth, and moral worth. At that time, in 1841, in consequence of a slight impudence in overtaxing his eyes, he was attacked by a terrible form of ophthalmia, which reduced him to a state of utter helplessness, and baffled the skill of physicians. After the lapse of some months, as he exhibited no signs of amendment, one of his patients, with a generosity worthy of all praise, insisted on sending him to Europe in one of his ships, that he might consult an eminent oculist near Frankfort, in whose skill Dr. C. reposed great confidence. Accompanied by his wife and a young medical friend, with a tight-fitting mask over his face, so contrived as to exclude every ray of light, and which he wore during his whole absence, he set out, and arrived in Europe only to find that the physician whom he came expressly to confer with was no more. Having accomplished nothing by the journey, he returned again to this country, and at the end of a year from the beginning of his attack, under the treatment of his friend Dr. Elliot, his sight began to improve, and he gradually resumed the practice of his profession, though he was obliged to exercise great caution in using his eyes. His hope and trust in the future had been fearfully shaken. Three years after the commencement of his disease of the eyes, he was attacked by a severe pulmonary disorder, and deeming a residence in some milder climate necessary to his health, he finally decided to remove to Porto Rico, where he had influential friends. Upon his arrival at the island, he discovered a fact of which he had previously been wholly ignorant, namely, that before he could commence practicing as a physician, it was necessary that he should make a nominal profession of the Roman Catholic faith. Although assured by his friends that it was a mere formality, his conscience would not permit him to take such a course, and he once more returned to New York, where he engaged in dentistry. The result was most disastrous. In a few months (this was in the spring of 1846) his eye disorder returned with greater intensity than ever, accompanied by a paralysis of his lower extremities. His sufferings daily increased in intensity and severity; he lost the power to sleep, and at one time for nearly three weeks he could neither see, hear, speak, walk nor sit. And now commenced that fearful, mysterious infestation, which was the bane of his existence from that time forth, and which has finally consigned him to a suicide's grave. With his nervous system in a state of complete collapse, with every avenue of communication with the external world almost hermetically sealed, his inner life was yet intensely active.

THE UNPARDONABLE SIN."

Dr. Curtis endeavored to believe that these trials had been inflicted upon him as the punishment of his sins, and that it was his duty to practice complete and entire resignation. On the 2d of September a violent thunder-storm occurred, and after a more than ordinarily severe peal, suddenly he heard a voice: "Thou hast committed the unpardonable sin." This was his first intimation of the advent of the spiritual infestation from which he was never after entirely free. Invisible personages now entered into conversation with him, who confirmed his salvation lay in absolute subjection to the will of God, whose agents they professed to be. Under their directions he entered upon a state of spiritual vassalage, such as it is almost impossible to conceive. He

declined the ministrations of his friends and attendants, rejected every alleviation of his sufferings that could be suggested, and resolutely strove to assist in carrying out the details of his expiatory punishment to the bitter end. This extraordinary course of his, was naturally regarded as madness, but if so, there was "method" in it. It seems to me to have been the most heroic, superhuman effort on record, to obtain a state of perfect trust in God, and the subjection of the "lusts of the flesh." His bondage finally became too terrible for endurance; he was exhorted to commit suicide, to murder his own children, to beat and maim his attendants, and when he hesitated, passages of Scripture were quoted with fiendish art to conquer his reluctance. He gradually abandoned his efforts to comply with their insatiable demands, and by ceasing to talk of invisible attendants, at length succeeded in obtaining his release from confinement in a lunatic asylum. They clung to him for a long time, but by degrees he became enabled to perceive their perfidy and baseness, and that he had no hopes of deliverance through their instrumentality. He asserted his own free will, and soon regained a portion of what he had lost. Yet he never succeeded in releasing himself entirely. Although he resumed the practice of his profession and (repeatedly as it had been broken up) succeeded in re-establishing his reputation as a skillful physician, he was daily and hourly conscious of their brooding presence. Alike in the midst of his professional duties, and in the hour of social enjoyment and relaxation, they hovered around and assailed him with ceaseless malice. Their assaults were most vehement and most difficult to withstand when he was exhausted by over-exertion, an event of frequent occurrence, owing to the extreme delicacy of his organization. His anxiety lest he should become sleepless was unremitting, for he used to say that in that state he was more than ever in their power, and that if long continued it would certainly drive him to self-destruction. He had struggled on in this way for some years when I became his patient in 1852. I was better able to comprehend his condition than most of his friends, having been for years a prey to periodical attacks of a similar character, though infinitely less severe. Still I am able to bear testimony to the fact, that by the sudden development of new and hitherto unsuspected avenues of communication with the universe without evil spirits are sometimes enabled to disclose themselves to us, and by their hideous presence to "make the sun like blood, the earth a tomb, the tomb itself a hell, and hell—a yet murkier gloom." With me the demoniacal possession rarely lasts more than a day or two, but during its continuance pure evil seems to me supreme and resistless in the universe. The more vigorous and healthful my mental and physical condition, the greater the intensity of the attack. Dr. Curtis had exhibited the most tender and intelligent sympathy for me, and to the knowledge which he had acquired while voyaging in these unknown seas, I am indebted for all my hope in life.

I have said that he was driven by circumstances to an antagonism with the Christian Church in some particular of faith. I wish to state his position clearly. For the life and teachings of Christ, as the ideal of love, pity and charity, he had the profoundest veneration, and I knew nobody who imitated him so closely in those respects. But he believed that by attempting to "crucify the old man," utterly to yield up reason to faith, and to subject himself unresistingly to the direction of an external Divine master, he had nearly accomplished his spiritual destruction, and repudiated such servitude, henceforth, forever.

Let me now briefly explain the cause of his suicide. I have already said that his labors were far too great for his strength. Though simple in his tastes, and moderate in his expenditure, it was a perpetual struggle with him to keep free from debt, the more especially as he had aged parents to provide for. He was also, as far as his means would permit, generous, and profuse even, in his charities. He felt that it was in vain to think of laying up a competence by his professional gains, and that a provision for his declining years must be obtained in some other way. Of late his attention had been turned to effecting an important improvement in the sewing machine, which had taxed his energies to the utmost. The invention was completed, but he had gone too far. The "bruised reed" was broken at last. For several nights before his death he could get no sleep. His spiritual tormentors returned to the charge with greater pertinacity than ever. His agony was fearful. He felt that he must give way soon, and cried aloud "I must, I must have help from some quarter." On Friday morning, after tossing upon his bed for twenty-four hours, he rose hastily, dressed, and rushed out and bought a pistol, returned to his house, and the report from the parlor informed his household that Joseph T. Curtis was at last face to face with his adversaries.

What was the moral character of this fact? "Suicide," says one moralist, "is cowardice." "Rank selfishness," adds another. "My friends," as clear-sighted Thomas Carlyle says, "let us not be the dupes of words." When the physician Gregoire voluntarily devoted himself to death, by dissecting the corpse of a victim to the plague, then raging at Marseilles, the voice of mankind, with one accord, pronounced him a hero, and justly. Yet he virtually committed suicide. And this is but one of a thousand cases of similar, deliberate self-immolation.

Joseph T. Curtis died "in harness." He knew, and often had my heart bled to hear him say it, that he was wearing out; that those who were dependent upon him were asking too much of him. We were aware that, in proportion as his strength failed, he became exposed to the assaults of the fiends that dogged his path. Yet he could not bring himself to forsake those who clung to him for support, but struggled desperately onward with his burden, until he stumbled and fell—no cowardly, selfish suicide, but a martyr to a too profound and conscientious devotion to duty.

I have little space left in which to allude to his many admirable qualities of head and heart. His sincerity and candor were such that no consideration of selfish prudence would keep him from expressing his honest convictions anywhere, regardless of the effect it might produce upon his interests. Though he felt that Fate had denied him that position as a physician before the public to which he was justly entitled, he never expressed any petty jealousy or envy toward those who had outstripped him in the race. With that bitter partisan spirit so common among the advocates of both of the prominent systems of physical, I may add that he possessed decided mechanical genius, and often remarked that his life should have been passed in the avocation of a machinist. His love of the Beautiful in Nature and Art was genuine, and marked by taste and discrimination. To those who fancied him cold and unsympathetic, I would say that his manner resulted partly from natural shyness, and partly from the depressing effect of so many sorrows, which had checked, though not destroyed, his natural enthusiasm. He was slight and graceful in figure, and he wore the most exquisitely spiritual and refined expression upon his countenance that I have ever beheld in any individual of the sterner sex. I was never in mixed society with him without being impressed by the marked contrast which he presented to those around him. It was like "the moon among the lesser lights."

This imperfect sketch has been hastily penned by one who regarded him as the dearest friend he had on earth; who was strengthened and sustained by his wisdom, and stimulated to self-discipline by the contemplation of his life and character. To have been enabled to be the companion of his old age would have been the greatest earthly blessing that I could have received. But it was not to be. In conclusion, let me

say, that devoutly believing in the principle of compensation in the universe, I trust, in common with his many sorrow-stricken friends, that he has at last emerged from the funeral darkness of his earthly career into the realm of unclouded and eternal light. H. T. C.

Admitting the foregoing statement of "H. T. C." to be substantially correct, and especially as to Dr. Curtis's persuasion as to his being infested by Spirits, believers in modern Spiritualism would still disagree as to the reality and source of the supposed infestation. Some persons would attribute it to diseased imagination, or mental hallucination, the disturbed action of which uttering itself to the Doctor's consciousness as above stated. Other persons will attribute it to a psychological effect produced by himself upon himself, (unconsciously,) or produced by the influence of some other mind or minds in the mundane sphere; while others still will admit the phenomena to be genuine, and the Doctor's theory of it, that disembodied Spirits have been constantly exhibiting themselves to his perception, and communicating with him since the spring of 1846, to be correct; and that they did really say to him what he affirms. If the hallucination or psychological theories explain this case, they will, in many minds, explain all perceptions and communications with Spirits through similar modes, both in ancient and modern times. If the latter theory of the phenomena be correct, the mental and moral state of these Spirits becomes an interesting inquiry. The popular idea of infestation is, that it proceeds from an evil Spirit, and in this case would be, that Dr. Curtis was infested or obsessed by evil Spirits—devils who tormented him, advised, and finally caused him to commit suicide. Therefore, let us reason a little in accordance with the facts in the case. Dr. Curtis lay prostrate with sickness, his natural senses closed up, and he could not see, hear, or speak, in the spring of 1846. His friends believed him dying, and he subsequently affirms that he was dying, and did die so far as to close his natural senses, and to have his spiritual senses—sight, hearing and speech with Spirits—opened to the spiritual world, and his Spirit partially left his body. At that precise juncture, certain conditions or convulsions in nature occurred—a terrific peal of thunder—and his Spirit was forced back to live again in his body, and he heard a voice saying, "Thou hast committed the unpardonable sin." These Spirits, (if they were such,) claimed to be the God's, Jehovah's, Angels, and Christ's of Scripture. He believed they were the same, and entered implicitly on a life conformable to their dictation, in expiation of his imaginary sins. This life was so novel to mortals, that they consigned him to the insane asylum, and there these invisibles kept up incessant threatenings of a certain terrible but not clearly explained destiny, but proffered him the benefit of Christian salvation, if he would comply with their injunctions.

After suffering a long period of penance without improvement, he lost all confidence in them, discarded their dictation and threats, and resolved to live as other men. It was only his devotion to the dictates of these pretentious Gods, (or their messengers,) that rendered him, to mortals, apparently insane; and it only required that he should discard them, to be seemingly restored to sanity. But when he refused to heed their dictation, or obey them, they began to advise him to suicide, and to threaten his natural life. When he was well and physically vigorous, he resisted them; but when fatigued, sick, or debilitated, they gained influence over him, and tormented him with incessant gabble about the tenets, in somewhat modified form, of popular orthodoxy.

They gave as a reason for their persisting to control him, or to take him from earth, that he had been introminated into the Spirit-world, (in the spring of 1846;) that his quick perception, critical mind, and subsequent experience, had enabled him to comprehend their condition, their purposes, and false pretenses, and if he disclosed these facts to mortals, it would abolish all fear of Hell and the Devil, which they had succeeded in establishing in the minds of mortals, and through which they were enabled to exercise power to rule the world. They feared an exposition of this fallacy would destroy their priestly hierarchy. The Doctor seldom spoke of these things, or made known his religious views and beliefs respecting the Spirit-world, because of their unpopularity on the earth, and their acknowledged truth in the Spirit-world, and consequent torment to him which their disclosure would provoke from both worlds. Whenever he did speak of these things confidentially to a few friends, he fancied, at least, that these Spirits became exasperated, and tormented him the more for it.

All the spiritual phenomena above narrated, as also those contained in the statement of H. T. C., rest of course on the affirmations and corresponding acts of Dr. Curtis. But he is by no means the only person who affirms to somewhat similar experience. What, then, are we to say? and how are these things to be explained? We have to say, Lay off prejudice and investigate, and learn first whether these things are really so. Interpret humanely and live up to your highest ideal. "But," say some timid persons, "we are afraid we shall subject ourselves to similar annoyances." But these things came on Dr. Curtis without any belief or investigation of modern Spiritualism, or any belief in spiritual things, except the nominal Spiritualism of the popular Church to which he was formerly inclined; hence he was, when these things came upon him, in the condition of the orthodox Christian who stands aloof from the investigation of spiritual things, and professes to talk wisely about things of which he persists in remaining totally ignorant. This fact and others do not warrant security to ignorance, but indicate that salvation from danger comes through a knowledge of it. We seldom hear that investigators of modern Spiritualism have such troubles. This case seems to signify that death does not in itself change the man, but that he carries his ambition to rule, and his persuasions, into the Spirit-world, and that in this case (somewhat as one of olden times) our friend established relations of intercourse with his religious brethren in the Spirit-world, who continued in their sectarian persuasions and love of rule, and to preserve which they still employ the same religious cant and threatenings in which they were drilled in the Church on earth.

In Dr. Curtis we recognize a splendid, penetrative, discriminative intellect, perfectly frank, candid and sincere. He struggled manfully against the falsities of the natural and spiritual worlds. During a portion of his earthly existence, he submitted implicitly to spiritual advisers, who responded to the tests of Scripture, "Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God," (1 John 4:2;) and in return, they offered him prosperity and happiness, in this world, and in the life to come; and the painful result is before us, showing the insufficiency of the tests of Scripture, and of human intellect which submits to authority external to self; also showing that death does not purge men from their habits and lusts for dogmatism; that a spiritual hierarchy in the love of rule exists in the other world, corresponding to Church despotisms in the earth, to which those people in the lust of dominion on earth join themselves in the Spirit-world; that there is no security in Christian tests, or in any others, without the preservation and exercise of independent self-hood. If, then, we would have the Spirit-world free from persecutions for honest opinions, we must abolish such outrages in the earth, and learn religious and political toleration. The persecutions in the case under consideration proceed evidently from the same ungenerous, unchristian, self-righteous plane of human depravity as did the rack, the thumb-screw, the close communions, and all self-righteousness.

Here, then, on earth, must the work of redeeming human intellect from the bondage of fossilised error, ancient superstitions, modern assumptions and dogmatisms of the natural and spiritual worlds, be commenced. Let every human being meet every other human being, whether Spirit or mortal, as equal, and maintain the dignity of human nature by bold utterances of deepest convictions, spurning popular fallacy, recognising no intercessors, no interpreters, no authority, but that of Truth in his or her own soul.

To OUR Subscribers to the Spiritual Age.

When new publishing enterprises of doubtful permanency start into existence, many of our friends are in the habit of making use of us as a depository of money to invest in such publications as they are issued, and if the enterprise fails, we hold the unappropriated money subject to their order. Several of our friends took this precaution with reference to Brittan's *Spiritual Age*, and when it failed, we published the following notice, entitled, "Our Subscribers to the *Spiritual Age*." Please take notice that we addressed it, to "Our Subscribers."

"The few subscribers to whom we furnished the *Spiritual Age* (that paper having been discontinued) are advised that the unexpired balances due them are subject to their order. If not otherwise directed, we will supply the *TELEGRAPH* in its place, or credit the amounts on account, where the parties were subscribers to both papers."

We did not suppose this was susceptible of being misunderstood, but the numerous letters we have received (an extract from one of them is published below) from persons who never

sent us money to invest in the *Spiritual Age*, asking us to send the *TELEGRAPH* for the unabsorbed money they sent to Mr. Brittan for that paper, indicates either gross misreading of our notice, which seems impossible, or that we are supposed to be one of the persons referred to in the following paragraph from Mr. Brittan's prospectus and advertisements, and substantially reiterated in his valedictory:

"A number of gentlemen in this city and elsewhere have pledged the funds necessary to insure the regular publication and permanent success of the new paper... so that no one need withhold his patronage for an hour from any ill-founded apprehension of its failure."

We beg to inform all parties interested, that we are not one of the gentlemen so pledged; if we had been, we should have redeemed the pledge. We are informed, however, that there are several persons in this city and elsewhere so pledged to sustain the paper and save its patrons from loss, who are yet able to redeem their pledges. It being totally incompatible with modern Spiritualism, (at least as we have learned it,) we trust no Spiritualist has, or will, in such a manner lend himself to obtain money from the unsuspecting public yearning for spiritual food, and shirk the assumed responsibility; therefore, our friends may justly hope, at least, that the money due them will be refunded.

The following is an extract from one of the letters referred to:

"FRIEND PARTRIDGE: About the first of October I inclosed one dollar, and sent to Mr. Brittan, requesting the *Spiritual Age* to be sent for six months to William Delano of this place, (Darien, Walworth county, Wis.) He received two numbers prior to the discontinuance of that paper. Agreeable to your notice in the *TELEGRAPH*, he wishes you to send him the *SPIRITUAL TELEGRAPH* for the balance due him on the *Age*."

BEARING ONE ANOTHER'S BURDENS.

We are cheered by the receipt of several encouraging letters from our friends, containing kind expressions, and money for subscriptions for the *TELEGRAPH* to be sent to their friends, some six months, and others a year, with assurances in many cases that these persons will become permanent subscribers. This is not only bearing a portion of our burden, but it is the best way of imparting to others the blessed truths vouchsafed to us, and thus is our mission made manifest. One earnest man writes as follows:

"FRIEND PARTRIDGE: I forwarded to you by last Monday's mail one dollar for an extra number of the *TELEGRAPH*, thus complying with your suggestion and request for aid to continue in the noble enterprise of issuing weekly such a valuable code of natural and spiritual laws, and interesting news and reading matter. Last evening I read your appeal in the *TELEGRAPH*, under date of November 7, to several friends, and among them two young men, who at once subscribed, and I enclose one dollar more, for which send the *TELEGRAPH* to my friend... six months. Since writing the above, I have obtained another subscriber for our paper, to be sent to _____. If you have the papers, please send the back numbers, and let these subscriptions commence with number 27, making the last half of the current year complete. Amount enclosed, \$4."

We hope our friends will continue their missionary efforts, and read our appeal in public and private assemblies, that other young men may do likewise. There are many persons "who have never heard that there was any Holy Ghost." Ask those careless of spiritual things to compare the *TELEGRAPH* with any other paper extant, for current news and reformatory suggestions and endeavor, and urge them to subscribe on the score of economy. We try to make a paper that no intelligent person can well afford to do without.

Spiritual Meetings in Williamsburgh.

For a long time there have been no meetings in Williamsburgh for the exposition of the facts and philosophy of Spiritualism, with their moral and religious bearings. Recently, however, Mr. W. Fishbough, who resides in that place, has been making efforts to establish regular Sabbath meetings for an indefinite period of time, and the experiment thus far gives fair promise of success. Two meetings are held each Sabbath, in Mr. Ives' Music Hall, bank building, corner of Fourth and South Third-streets. The morning services, more especially, are intended to be of a devotional character, the lectures being upon practical and religious subjects as viewed from a spiritualistic stand-point, and the evening lectures devoted mainly to expositions of the facts and philosophy of the spiritual manifestations. On Sunday evening last the hall was nearly filled by an audience, which listened with profound attention to a lengthy discourse on some of the main points of doctrine which may be considered as established by spiritual manifestations, viewed simply in their phenomenal aspects. The lectures will be continued as long as the interest manifested in them will warrant.

NEW PUBLICATIONS.

I. Bible proof of Spirit Intercourse: a letter to Dr. S. P. Hildreth, of Marietta, in which the truth and benefits of the spiritual movement of the present day are shown to be in accordance with Bible doctrine, etc.

II. Spiritual Manifestations explaining Creations, Subversions, Redemptions and Harmonies, in which it is attempted to be shown that the Bible is the epitome of created nature, the life, soul and center of all Spirit manifestations, as the Lord Jesus Christ is of mediums.

III. A Synopsis of the Spiritual Experience of J. Shobridge Williams, Medium. Cincinnati, published by U. P. James.

These are the several titles of three pamphlets bound in one, of which J. Shobridge Williams is the author. Mr. Williams is unquestionably one of the most close, cogent and comprehensive reasoners who have yet appeared among the writers on Spiritualism. He is also an honest, warm-hearted and sincere man; but for some cause he has hitherto met with almost entire neglect from the spiritualistic fraternity. This is probably owing in some slight degree to the terseness of a systematic and closely ratiocinative style, distinguished for the absence of all ornament and clap-trap declamation, but going right at his points; but it is perhaps owing in a still greater degree to his peculiar religious philosophy, which, among those who have misunderstood him, has given him an unenviable and undeserved place in the category of "old fogies." But though exhibiting his ideas in a manner which leaves little to be desired in respect to clearness and force, he seems much less anxious to obtrude upon unwilling ears a system of mere dogmas than to administer the intellectual subsidiaries to a holier and more spiritual life. A distinctive trait of Mr. Williams' religious philosophy may be learned from the following extract from his "Creations, Subversions," etc.:

We assert, without the fear of successful contradiction, that under the teachings of no other book but those of the Bible, seen in their true light, and divine agreement with the harmonies of nature itself, can man ever be all harmonized. The principles of development, by which the universe exists, called the laws of nature, both material and spiritual, are the Word (the works) of God, written in characters unchangeably indelible. The acts of the Infinite are as speech; for "actions speak louder (more certainly) than mere words," in His case, as in all other cases. By this standard of natural principles, duly considered in relation to each other, are we willing the Bible shall be judged, and let it, either wholly or in part, stand or fall, agreeably to its agreements with or departures from the fixed laws of nature, which "he who runs may read."

We will not take the Bible to be what it does not claim or profess itself to be. We will neither let bigots, nor fanatics, either religious or irreligious, sectarian or infidel, be authority for us, as to what is in, or what is not in the Bible. Let the Bible have fair play (and who wishes that it shall not have?) and it will not only stand unscathed, but it will stand far above any position it has ever maintained among men of earth. It is a creature of God, and as such has claims upon our charitable protection from abuse, and to leniency of judgment. Let it have this, and it will be seen, according to the idioms of the language in which it was written, and other affecting circumstances, plainly stamped on its own face, to run parallel with nature itself, that it contains the true philosophy of development, and fundamentals of harmony, which no other book does nor can do, will be clearly seen, and then it will be embraced, venerated and obeyed as it should be, and as nature ought to be, but not externally idolized as some have idolized the Bible, and others do Nature in their fanatical zeal.

The order of development, salvation and harmony will be seen written in indelible characters upon all nature, and the Bible will be seen to be an epitome, transcript, or synopsis of her laws, so that a man may study and appreciate his relations to God, to man, and to creation, and thus become truly rational and truly religious, without having to depend on other men, or books of philosophy, science and art, to know what concerns his salvation from subversive discords.

Monition of a Distant Death.

Some time since, a medium was walking up Broadway, New York, and while crossing Chambers-street, he was picked up in the air, a little from the walk, and dropped flat in the street. Pedestrians, near by, seeing the strange phenomenon, ran and helped him up. He exclaimed, "My brother is dead! my brother is dead!" In a moment he recovered and walked on, saying nothing was the matter with him; but he soon after received a telegraphic dispatch from Washington, informing him that his brother was dead! How shall these things be explained?

Healing Aid Solicited.

Mr. Hartford Butler, of Wellsborough, Tioga county, Pa., writes us in much affliction concerning an invalid son of his, who must, in the natural course of things, soon bid adieu to this earth, unless he can obtain aid through some competent healing medium, or from some other source. Mr. B. says, "If any circle or medium can give me any assistance or knowledge of this case, by letter or otherwise, it will be thankfully received and liberally rewarded. If any one wishes a lock of his hair, in order to describe the disease, let them send to me and they shall have it." Mr. B. may be addressed as above.

NEW YORK CONFERENCE.

SESSION OF NOVEMBER 17.

There was no regular question proposed for discussion this evening, but it being understood by some that the question raised by Mr. Humphrey at the last meeting, and the remarks growing out of it, were to be further elucidated on the present occasion. Pending the regular current of remark, the reporter read an editorial from the *Spiritual Telegraph*, entitled, "Hell and the Devil Challenged!" Also, the question proposed by Mr. Humphrey at the last meeting, which was: "Is it possible for a Spirit who has entered upon the life beyond the body, to sink below the condition occupied while in the body?"

Mr. PHENIX said: He did not suppose it possible for any one who had thought seriously upon the subject, to entertain any such opinion as the affirmative of that question would involve, or to conceive of evil in any other light than as the absence of good. Evil is a relative term; it has no universal or absolute significance. It is one thing to-day, and quite a different thing to-morrow. The standard of morality is movable, and changes as certainly as the "spring fashions," if not as frequently. Within his memory, it was considered no disgrace for a President of the Bible Society to be a vendor of lottery tickets, two of its evangelical dignitaries having gathered lucre by that process, to his knowledge. There is a church in this city, built by the munificence of a lottery dealer, who was a member of it. We once had a chief magistrate, whose name was as much identified with that method of "raising the wind," as Newton's is with the law of gravitation; but this is all changed now, and the Evangelical Church would look with holy indignation upon the moral pollution of a church dignitary who should soil his hands, with what, to-day, is felt by the moral sense of the community to be among the very worst phases of gambling. In pronouncing upon the morality of other men, we set up our own as a standard, which is fallacious. It is an immoral use of morality, or would be, provided we knew any better. In the New Jersey State Prison is an individual with whom he has often conversed, who is sixty years of age and has spent the greater part of his life in prison. That man is wholly unable to see any moral distinction between buying a piece of goods and paying for it, and reaching his hand over the counter and taking it without pay. The difference in his estimation is merely conventional, and he was a prisoner, not because he had done anything wrong, but because the majority was against him. Now the majority have an undoubted right to protect themselves against the acts of this moral philosopher, but they have no authority to moralize him into an evil Spirit, by the pious fraud of assuming that which is a sin to them, to be equally so to him.

Dr. GOULD said: That faith in hell torments was very repeatable for its great age and general prevalence among enlightened Christians, and demands a serious investigation on that account; but more especially if it should turn out to be true. If evil exists in the other life, it becomes a matter of serious importance for us to live a life of moral purity in this world, in order to escape from the awful consequences of evil in the next.

Mrs. FRENCH said: She had a fact to state which has a bearing upon the question of evil Spirits. It has been said by Dr. Hallock that he had never known a well-authenticated spiritual manifestation evincing a malicious or demoniac purpose. Her experience has been somewhat different.

A lady residing in Connecticut had, some years since, a difficulty with a distant relative, who was violent and revengeful in disposition, and who, at his last interview with the lady, swore he would be revenged on her. About two years since this lady, in the presence of the members of her family and several workmen and neighbors who happened to be present—some ten or twelve persons in all—was seized violently and thrown upon the floor by invisible hands, and a voice heard distinctly by all, "I swore I would have revenge, and now I will kill you." She was then raised repeatedly and dashed upon the floor. These persons becoming frightened, sent for the minister of the church of which the lady and her husband were members, and of which her husband was a deacon. The minister and other neighbors soon assembled, to the number of some twenty persons. In the presence of all these she was lifted and thrown upon the floor, and the voice heard.

Up to this time the lady knew nothing of Spiritualism. Some one present suggested that this might be the Spirit of this man (above referred to). No one then present knew whether this man was or was not still living, as he had moved to another State. They wrote immediately, however, and ascertained that the man had died on the morning of the day the lady was first seized. These violent manifestations continued for five weeks, every day more or less. She had become so completely exhausted as to be confined to her bed constantly; and a part of the time requiring night watches, all her friends supposing she would die. During these night watches, the bed upon which she lay was frequently lifted from the floor, and many times she was lifted from the bed and thrown upon the floor.

Up to this time this lady had been a member of the Presbyterian Church, and was highly esteemed by all her neighbors. Now, she was termed a witch by some—an evil woman having dealings with the devil, by others—shunned by nearly all except her own family—her name stricken from the church roll, etc., etc. These violent manifestations continued at intervals up to last spring, when, through the instrumentality of a relative of hers, she was induced to come to New York to see her (Mrs. French). When the friend, who resides in this city, had consulted with her, and had written to the lady to come, the Spirit said he would not let her come; that he would strangle her if she made the attempt, etc., etc. And when she had determined to come, the manifestations were renewed with increased violence; and she became

so weak and so sore from bruises, that her friends were obliged to place a feather bed in the carriage which conveyed her from her home to the cars. On arriving in New York she went to the house of a friend. Two gentlemen and two ladies started to come with this woman to her house; but no sooner was she outside the door than she was thrown upon the pavement, and it was some three hours before she reached it. Soon after her arrival she was thrown upon the floor, and seemed to be in great agony, features distorted, etc. After a time she became quite rigid, and was raised by the Spirit and held suspended horizontally, high enough and long enough for her to pass in a stooping position, entirely under her. This was done in the presence of herself and the four friends who had come with the lady. She then talked with her, urging the necessity of her exercising her own will-power. She replied, I can not do as I wish—I can not resist this influence if I would. She insisted that she could and that she must.

She remained in the city some two weeks, calling on her every other day, being daily less and less unpleasantly influenced, until this Spirit ceased to control her altogether, and she became developed as a good medium. Since her return to her home, she has heard frequently from her. She is now in good health, and is pleasantly influenced. Her husband and all her family are now Spiritualists, and two members of the family beside the mother have been developed as media.

Dr. GRAY said: If the facts were as stated, and Mrs. French had correctly interpreted their meaning, the case was a traverse of the conclusions he had arrived at from his own experience and observation. But before he could adopt it as conclusive, he wanted time and opportunity for investigation. There is a complication of bad causes and happy results appearing in this case as narrated, which needs further elucidation.

Dr. WELLINGTON testified to having known teacups to be thrown about the floor, with such an utter disregard to the value of crockery, that unless he adopted the theory that they were afflicted with hysteria, he must conclude it was done by Spirits, with an evil intention.

Mr. PHENIX asks: May it not be that we are mistaken in the character or quality of these acts? We are to look at results. The breaking of a teacup or even a table-leg is not an irreparable misfortune, and may possibly conduct the owner or observer to results which he might consider cheaply purchased at a sacrifice of all the teacups and tables on earth.

Dr. GOULD said: He did not see why, in a question of this nature, we were to be confined to the evidences of mere facts and their ricketty results. The testimony of inspired men was as good evidence as the testimony of a table. The prophets and apostles were clear in their statements upon this point. So is Swedenborg and other more modern seers. They all speak of misery and torment in the other world as being eye-witnesses of it, whatever our tables may say to the contrary. If these seers speak the truth and we must convict them of deliberate imposture to escape the force of it, it will eventually rid the world of this materialistic Spiritualism that calls vice ignorance, and crime folly, which it vainly seeks to cure by carnal knowledge and wisdom. The advocates of this kind of Spiritualism profess great devotion to facts and science. He would take them at their word and demonstrate the existence of hell by an appeal to both, and let them make the most of it. Jesus, when he spoke of hell, always pointed downward with his finger toward the center of the earth, and geological science affirms the bowels of the earth to be in a very high state of inflammation. Here we have science and fact co-operating with the seers to establish the infernal regions and their exact locality beyond all reasonable question. It has been objected that the evil spirits seen by media, are not those of their own kindred or loved ones. This is not so. He had made no boast of his own proficiency as a medium, but he was one nevertheless. He is a medium for impression (though he does not consider that mode in all cases infallible), and also for nervous vibrations which puts him in rapport with absolute truth! By this unerring process he has recently discovered, much to his theological edification and comfort, that several of his dearest relatives are in hell, though up to the period of the development in himself of this infallible phase of mediumship, he had ignorantly thought them very differently situated.

A lady medium, whose name the reporter did not learn, also testified on her own authority to the uncomfortable condition of an aged aunt, who, in this life was a church member, and was considered by her admiring friends to be the very pink and pattern of piety and purity. She also admonished us that we did not pay the requisite respect to these bearers of gloomy tidings from the world beyond; and hinted rather broadly, that if we did not mend our ways in that particular, we would one day find ourselves singing "hallelujah" out of the wrong corner of our mouths in company with her respected female relative.

Mr. JONES made an earnest appeal to the audience to be informed whether he was, or was not the identical Jones here in New York to-day, that he was yesterday in Boston; but not having time to collect the sense of the Conference upon that question, he kindly answered it himself affirmatively, and from thence deduced the conclusion that death was but another railroad, under the supervision of another company, to be sure, and running to a different terminus, but like all other respectable "common carriers," faithfully landing the passengers and their baggage precisely as per way-bill. Adj. H. H. HALLOCK.

I have seen man moved by gold; by fashion, by custom, by passion, by lust, by anger, by pride, by shame, by fear, by ignorance; and I have seen the cause which magnetized him, and yet he did not know that he was magnetized. I have seen the man moved by Spirits, and he knew it not; but I have never seen a Spirit who moved a man but knew what he did. Movement is either down, or up, or parallel. Down is of earth; up is of Spirit; parallel is a balance of forces.

FACTS AND REFLECTIONS.

TORONTO, C. W., November 19, 1857.

Dear Sir—According to my promise and the encouragement you gave me, I will relate a few more facts, which you may insert or not, as you shall think proper.

October 22. We sat at the table, the company consisting of Mr. and Mrs. Swain (the mediums)—her brother and sister-in-law and myself being at Mrs. S.'s house. I had brought my guitar. Our old friend Jim soon reported himself, by loud raps under the table, where the bell and guitar had been previously deposited. After going through the same or similar performances, such as ringing the bell, accompanying my singing with the guitar, answering the usual questions, etc., as on former occasions, I asked if there were plenty of Spirits present. Answer, "Yes." Will you count them? "Yes," and he began to knock, while I counted, at first slowly, but after I had counted ten he knocked so fast that I could not keep up with him; so I said, Don't go so fast; and he made us understand that there were more than he could count. I said: Now, Jim, it is nearly ten o'clock, and I must go home, as there is a young lady at my house whom I must take to her home. Answer, "No." But I must. "No." At this moment my leg was taken hold of and held fast by two strong hands. All my efforts to disengage myself proved useless, and I remained a prisoner for twenty minutes longer, when Mrs. Swain, seeing that I was rather anxious to be off, said, Jim, you had better let him go now, as it is very late. "Yes," and he released me, and I went away.

The following day I was told, that after I left, some curious tests were given. First, Mrs. Swain's shoes were taken off her feet and exchanged for those of her sister, the latter having also been served the same way. After a few minutes they had their own shoes replaced in the same manner. Then Mrs. S.'s sister was pulled by the legs quite under the table. Though a very stout person, she had no little difficulty to regain her seat. The chair which I had left at one end of the table, and had apparently remained unoccupied, now began to move and turn from one side to the other without any visible contact. When asked who moved the chair, it was answered (by the alphabet) Dr. Chapin—who is the principal physician that attends Mrs. Swain in her spiritual consultations for patients who apply to her for advice, with generally happy results.

On the 26th we sat again at the same table. We were only four—Mr. and Mrs. Swain, a visitor from Niagara and myself. Jim, as usual, was in good spirits, and accompanied my singing with the guitar and bell to our great satisfaction. My father announced himself presents. I addressed him in Italian, requesting him to remove the chair (which was left vacant for the purpose), to turn it toward me, then toward Mrs. S., to push it close to the wall—all of which was done, though not with that promptness which a mortal would have used, but in a very slow way; and after the lapse of five minutes after the request—which proves that Spirits have difficulties to surmount unknown to us before they can accomplish our request. How grateful we ought to be for their efforts, considering that they do this to convince us of their presence, and power to communicate with us. After some more questions and answers, my left leg began to be handled as on the previous occasion, and I actually felt two hands putting up my trowsers toward the knee (in which I still occasionally feel a remnant of rheumatism, with which I had been afflicted last winter). He could not succeed in raising the trowsers, but I soon felt the two hands go up my leg and magnetize me with great force. To my question, if he meant to cure me, he answered by three loud raps. He continued to magnetize me for a quarter of an hour; then he held up my leg by the trowsers, and used it to answer all the questions put to him, by knocking with my heel on the floor. All these manifestations were not in the dark, but with candles lighted on the table.

One of the most extraordinary test-facts performed by Jim, and which has been related to me by several persons present, whose veracity is incontestable, is the following: One evening, previous to my acquaintance with Mrs. Swain, they held a circle, where about twelve persons were present. After the usual manifestations, every male visitor who, on entering the house, had placed their hats on the pegs in the passage, found their hats gently laid on their knees, from which, after remaining several minutes, they were again removed; and when they went out they found them on the pegs where they had hung them.

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